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Lords. One can but wonder what Mr Dennett will do when Mr Lloyd George gets through with the House of Lords. No doubt a destructive tendency at work in Nigeria, will complete its work simultaneously with that in Britain.

FREDERICK STARR.

*Collection de Monographies Ethnographiques.* VI. *Les Kuku.* By JOSEPH VANDEN PLASS. 1910. 8°, pp. xlii, 407. VII. *Les Ababua.* By JOSEPH HALKIN, with collaboration of ERNEST VIAENE. 1911. 8°, pp. xv, 616. VIII. *Les Mandja.* By FERNAND GAUD, with collaboration of CYR. VAN OVERBERGH. 1911. 8°, pp. xxiv, 574. Bruxelles: Albert Dewit.

Three new numbers have recently appeared in the great collection of ethnographic monographs of African tribes being published under the direction of Cyr. van Overbergh. These deal with central African tribes and are due to three different authors. The exhibit at the Brussels Exposition of 1910, made in connection with these monographs was most interesting and instructive. In the Preface of the volume relating to the *Kuku*, Mr van Overbergh presents a detailed statement of the idea and plan of this exhibit. It consisted of two parts — documentary and display. The content of the former is concisely stated as follows: "More than 300,000 data regarding Negro Africa. These data transferred to separate cards, always classed in the same order, are comparable at all times in response to 202 questions, comprising all the social phenomena of the populations." These data have been brought together by a thorough search of printed sources and from answers oral and written to a series of inquests conducted both in Europe and Africa. It is from this enormous mass of documentary material that the volumes of the series so far printed have been constructed and from it the volumes to be written will be made. The classification is based upon the Questionnaire drawn up by Professor Joseph Halkin, of Liège, for the Belgian Society of Sociology. The labor involved in the mere accumulation of this material has been enormous but its value (and the labor) has been multiplied by its systematic classification. For it has been rigidly classified in four different fashions: (1) by authors, in alphabetical order; (2) by tribes, in alphabetical order of names; (3) by geographical regions; (4) by matter. This mass of documents, together with the Ethnographic Monographs so far issued, and dummies of the volumes ready for publication, formed the first part of this remarkable exhibit. The second part was a form of museum display containing some novel and suggestive features. It was but a section, taken from a proposed whole, to show possibilities. The thesis proposed was: "A modern museum ought to devote a part of

its halls to the temporary or permanent exposition of all social phenomena, in a manner to strikingly bring out the resemblances and differences of the most typical peoples." Seven social phenomena are recognized — the social, the economic, the genetic, the esthetic, the ideologic, the moral, the juridical, the political. As it was impossible at the Brussels Exposition to illustrate all of these phenomena, attention was focused upon a single phase of the ideological phenomenon — the religious. The Fang were selected as a single people for illustration and the notable collection brought together by Father Trilles, property of the Neuchatel Museum, was used in making the demonstration. The religious phenomenon among the Fang occupied a great alcove, objects and explanations covering three walls and filling floor cases. Two divisions were made of the material; (a) the religious phenomenon proper, (b) the religious life in its social phenomena. Under (a) were considered: (1) totem, (2) manes, (3) secret societies, (4) God; and each of the first three of these was exemplified in belief, worship, magic, priest (sorcerer, fetichman), future life. Similar analysis and procedure were applied to religion in its social phenomena. The careful selection, striking display, and instructive labeling and explanation of objects made a notable exhibit. The practicality and development possibility of the idea were made clear by the inscription accompanying a plan for "the palace of fetichism" drawn up by architect Horta. It reads: "If one should represent in a special museum — in the manner here employed for the Fang and for the religious phenomenon — each of the social phenomena; if one should do the same for the type populations of Africa, of Australia, of Asia, of America, in such a way that each phenomenon (documentation and objects) might be compared in its *ensemble* and in each of its subdivisions; one will have realized the Sociological, Colonial and Ethnographic Museum-type. If one confined himself to the representation of the religious phenomenon one would have the 'Museum of Fetichism' of which the accompanying plan was proposed for the Universal and International Exposition of Brussels (1910)." We have thought it worth while to call some attention to the plan here outlined by its author, Cyr. van Overbergh. The volume *Les Kuku* deals with a little-known population living in the Lado Enclave, for a time under the control of the Congo Free State, now a part of the Anglo-Egyptian possessions. So little has ever been said by anyone else of the Kuku, that the volume is practically a new work by Joseph Vanden Plass, long in the employ of the Congo Free State and Congo Belge. It is a clear and straightforward presentation of the more evident facts of daily life and government but is weak in the

important matters of native thought, as exemplified in kinship, magic, belief, and religion. The Kuku live in a rolling country of grass and small trees; they have little knowledge of rivers or considerable water-bodies; they are agriculturists and much interested in cattle. Men go naked—a rather unusual practice among Congolese tribes; rather interesting are the facts regarding “the chief of water.”

In volume seven of the series, *Les Ababua*, by Professor Halkin, of the University of Liège, with the collaboration of Col. Ernest Viaene, we have an expansion of a book published several years ago by Professor Halkin under the same title. Our readers will remember that the whole undertaking of these Ethnographic Monographs grew out of the Mondial Congress held at Mons, Belgium, in 1905. There the scheme of an International Ethnographic Bibliography was launched. Halkin himself has been the chief worker in the preparation of the mass of 300,000 data already mentioned; he was the author of the 202 questions, which have served to classify these data; it is he who has recently prepared a *Cours d'Ethnographie et Géographie ethnographique* for the use of African observers. His original *Les Ababua* was tentative. The new work is a great increase upon the old one; that contained a half-page bibliography, this has 10 pages; that had no iconography, this gives 11 pages to a list of iconographic material; that has 170 pages of text, this has *apparently* 600. The material in the new volume is chiefly compilation, but there is interesting new matter. The best source drawn upon is de Calonne, who knew what was most important. Ababua is a general term applied to a group of kindred tribes, living north of Stanley Falls, in the valleys of the Uele, Itimbiri and Aruwimi rivers, in the administrative District Uele. They are usually known as “the terrible Ababua,” “the fierce Ababua.” They are hardly entitled to the designation, which they probably owe to the Azandeh, who were interested in maintaining the fiction. De Calonne supplies considerable interesting matter relative to totems, magical ideas, and stories. His *Mba* stories are only part of a large series, still mostly unknown. *Mba* is the cunning hero, who is always being fooled. Linguistic matter is introduced into all three of the volumes before us. All of it appears to be new and hitherto unpublished.

In the volume *Les Mandja*, the series go for the first time outside the Belgian area; for the Mandja live in Congo Français. The author, Fernand Gaud, is a French colonial author. Only a few thousand Mandja remain but those cling persistently to their soil, although islets of Banda have found lodgment among them. Their country lies somewhat to the west of the Ababua, on the Ubangi River, about where it

turns abruptly to the south. They appear to differ notably from other tribes of the region. Thus, we are distinctly told that they have no markets, no objects buried with the dead, no slaves, no palavers, no club-house, no council. Our author, repeatedly too, insists upon the incapacity of the people in thought, language, and expression. We can but doubt some of these negatives and limitations. The Mandja make fire by friction of wood by the plowing method; they wear labrets; they have the interesting "silent exchange," which is described in detail. Gaud has had a special scientific training — he is a chemist — and, while we feel doubtful of his gaps, we have to thank him for some specially careful, exact, and novel observations. His detailed description of the narrowing of the slit in the great wooden gong-drum is fine; his description of native salt-making the best we know; his list of cultivated plants, arranged according to use, runs to thirty species; his calculation of the actual labor necessary to produce a harvest is interesting in itself and of practical significance in the direction of the limits to place upon labor demands in corvee and rubber-gathering; his calculations of nutrition and of muscular force are valuable and original.

FREDERICK STARR.

#### SOME NEW PUBLICATIONS

AMEGHINO, FLORENTINO. *La antigüedad del hombre en la República Argentina*. Buenos Aires: 1911.  $6\frac{1}{2} \times 10\frac{1}{4}$ , 52 pp.

AMERICAN ANTIQUARIAN SOCIETY. Manuscript records of the French and Indian war in the library of the Society. Prepared from the originals under direction of the Library Committee by Charles Henry Lincoln. (Trans. and Coll. Amer. Antiq. Soc., vol. XI.) Worcester, Mass., 1909.  $6\frac{1}{4} \times 9\frac{3}{4}$ , 267 pp.

BLEEK, W. H. I., and LLOYD, L. C. *Specimens of Bushman folklore*. With an introduction by George McCall Theal. London: George Allen & Co., Ltd., 1911.  $5\frac{1}{2} \times 8\frac{1}{2}$ , xl, 468 pp., 50 ills.

BOAS, FRANZ. *The Mind of Primitive Man*. New York: The Macmillan Co., 1911. 12°, pp. 304. (Price \$1.50 net.)

BRIGHAM, WM. T. *Ka hana kapa*. The making of bark-cloth in Hawaii. (Memoirs Bernice Pauahi Bishop Museum, Vol. III.) Honolulu: Bishop Museum Press, 1911.  $10 \times 13$ , 273, iii pp., 48 pls., 131 figs.

BRUNHES, JEAN. *La géographie humaine*. Paris: Félix Alcan, 1910.  $6\frac{1}{2} \times 10$ . iv, 843 pp., 206 ills.

BUREAU OF AMERICAN ETHNOLOGY. Twenty-seventh annual report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution. 1905-1906. Washington: Government Printing Office, 1911.  $7\frac{1}{2} \times 11\frac{1}{4}$ , 672 pp., 65 pl., 132 figs.